PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, JUNE 21, 1961

QUIET!

God Is at Work!

George E. Failing

GOD'S VOICE is the "still, small voice" and His work is one of "quietness and assurance." He guides His children with His eye.

The only occasions of vehemence or struggle occur when God's holiness collides with sin and selfishness. The divine nature cannot repose in the presence of evil or yield to the crusading efforts of Satan.

Christians cannot receive God's blessings when they are agitated. Just as sheep do not drink from rushing waters, so saints cannot be refreshed when they are in strife. God must quiet our hearts before He can nourish our souls.

Nor can Christians receive God's guidance when they are feverishly mapping out their own plans and defending their own decisions. Answers to prayer are not received because we do not stop long enough to read His directions. Many of us have driven past signs at crossroads. Traveling too fast to read the signs, we persuaded ourselves we took the right road until farther along the journey. Correction then always caused inconvenience, added expense and delay. When will we learn that it is always best to proceed slowly enough to read God's signs of guidance!

We become agitated because of the failure—or success—of other Christians. We complain, try to correct their work or reduce them to size. But this agitation and its results are not the work of God. We muddy the waters; God's streams always run clear.

We are bothered because of the steady progress of evil in the earth. "The heathen" seem to get all the breaks. They dominate business and politics. (Of course, that is their world; it's the only world they recognize.) They disdain or ignore the "otherworldly" Christian. Then when the Christian tries to compete with men of this world, he finds himself at continual disadvantage.

It may seem cowardly. It may appear we are only endeavoring to escape the struggles of life. But we must retreat into God. Under the shadow of the Almighty there is refuge from the feverish exercises of men and from the restlessness of our own hearts. In the secret place of the Most High we may *be still.* There we may realize that He indeed is God.

We are only troubled when we assume responsibility that belongs to God, or when we try to reason out His ways. Trusting in Him, His mercy, and His power we rest from all our labors.

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Editorial

Is the Altar a Substitute?

I HAVE sometimes wondered how people received Christ before there was an altar, a mourner's bench. When I say "received Christ" I mean the crisis experience of conversion—or any crisis experience, for that matter.

As far back as I can remember (and before!) I attended a church where there was a mourner's bench. Much was made of it. It almost always was the central feature of the closing of a service. Both the sinners and the unsanctified were invited, sometimes threatened, to it. On fewer occasions it was the "family altar" of church saints who had problems of lukewarmness or unforgiveness. Sometimes it was the place we gathered in prayer for a revival among us, for a fresh anointing of the Holy Spirit.

I have some clear and blessed memories of altar scenes. At an altar I myself "passed from death to life" and began to live anew in Christ. At an altar, like Jacob, I confessed to the warp of a grasping nature from which I would gladly be freed. At altars, many times, it has been a blessed experience to assist in prayer and faith those seeking forgiveness or deliverance from the carnal mind.

The altar has always been a part of my religious "world." It has always been familiar and has always seemed necessary and indispensable.

I recall how it came as a shock to me that no mention of the mourner's bench is made in the New Testament. To bring history much closer, I do not recall reading about an altar—as we know it—in Wesley's Journals. I have wondered how and where convicted men and women sought God in Wesley's vast outdoor meetings, and also in the many meetings in homes and churches. It is very clear that John Wesley himself received assurance of salvation while seated, not at a mourner's bench.

Then I recall reading that in the United States the first recorded instance of the use of an altar, as we know and use it, took place in a crowded Methodist church in New York City about 1803. At once Methodists everywhere adopted it; and shortly the Baptists were freely using it. When Charles Finney began to preach with power, he invited convicted inquirers to an "inquiry room" where he gave them personal instruction and prayed with them.

Today Billy Graham makes use of both of these methods when he calls for "decisions." Seekers come forward as to an altar, then proceed to an inquiry room for further instruction and prayer.

Altars and inquiry rooms are hallowed by use. It seems difficult for us to conceive how we could do without them. And I have no doubt that we should never try to outlive them. They have permanent and wholesome values.

But we may sometimes depend too much on them. I have been embarrassed more than once to observe how overzealous saints almost seize individuals and try hard to get them to the altar. If they are not ripe for "decision," often our zeal becomes their undoing and they never come near the church again to be thus embarrassed.

What we may have forgotten is the fact that there has to be an altar in the heart before a person is ready for an altar in the church. It is so very important for the Holy Spirit to produce a "broken and contrite" spirit before a person is urged to come to an altar. Otherwise, we may get them to an altar and pray ourselves into a frenzy and never reach the victory we seek.

Perhaps we have also overlooked largely the great importance of pre-service praying. I believe that one of the very greatest "sins" of Christians is the lack of prayer preparation before entering a service in the house of God. No last-minute prayers in a service can be substituted for previous preparation. Finney stated that if he had only two hours notice of a preaching engagement, half the time would be spent in study, the other half in prayer. If a person has been faithfully studying, it might even be wise to spend the entire two-hour period in prayer preparation. Only by prayer can our hearts be prepared. Only by ten days' praying could there have come—on the human side of it—a Pentecost.

Revivals can break out without altars. The scene in Cornelius' house (Acts 10) is proof of that. There are some observations under my own ministry that confirm it. But revivals never break out without preparation in prayer.

We may gather two lessons, I think. Public altars must not be scenes of forced seeking or of frantic praying. They should be natural and final places where seeking souls, surrounded by encouraging believers, will lay down the last burden.

Finally, we must place more emphasis on prayer preparation, prior to the service and to the altar call. All of salvation is the work of God. He alone can convict the heart and dispose it to surrender. We cooperate best with Him in the unseen wrestlings (Eph. 6:12) of prayer. Let us personally determine to pray before going to church, before making an altar appeal. And let us depend more on prayer than on mourners' benches.

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I Was Reading...

by the Editor

● this rather startling observation in the *U. S. News & World Report* of May 8: "Without the specific sanction of a single law of Congress or a single provision of the Constitution, the administration took a significant step on April 26 when it intervened directly in a federal court proceeding and demanded that the state of Virginia compel one county to open its public schools. If it failed to do so, then state funds were to be ordered withheld from all public schools in the 97 other counties and 32 autonomous cities throughout the state. This is a legalistic kind of blackmail."

● a splendid article, "Tax Support for Schools," in the May issue of *Christian Herald*. "A Roman Catholic parochial school is in no sense a public school. The buildings are not owned and controlled by a community of citizens, but by the Diocesan Bishop as a 'Corporation Sole.' The parents of the children attending such schools are not represented by a democratically elected school board which is responsible to them. The determination of teaching policy and curriculum and the selection of a faculty for a parochial school do not rest with a school board, but with the authorities of the parent church of which the school is an integral part. The axiom that voters and taxpayers have a basic right to a decisive voice in how their tax money is used is impossible under the Roman Catholic parochial school system."

● again in *Christian Herald*, May issue, one of the very strongest and best articles on chastity that I have ever read. The article written by Irene Soehren pulls no punches, is entirely realistic and yet reflects a solidly Christian point of view. Highly recommended for the older teen-agers.

● a very interesting article, "Jesus Christ As Word Become Flesh," in the May 3 issue of *The Christian Century*. Carl Michalson's thesis is that "God created the world through the medium of speech; in Jesus of Nazareth He proposes to recreate the world by the same medium. . . The communication of Jesus by the Holy Spirit will occur in the faithful as His conception did in the virgin, through the ear." Some exception may be taken to portions of the article but it is highly stimulating.

● in the March issue of *Think* that "technology has now given us a new way of telling which steer will give the best beef. And the method is simple. A small probe, which means harmless ultrasonic waves enter into the animal's body, is held against the back of a live steer. These waves, which operate much like those of a submarine's sound detection apparatus, strike the boundaries between fat and lean and bounce back. Fed into an electronic circuit, the signals are changed to a visible pattern on a cathode ray tube (similar to, but smaller than, those used in TV sets). Depending on the depth of the fat-lean boundary, the distance between 'going' and 'coming' signals on the screen will vary and permit direct interpretation." Some of us wish for a gadget like this, or one similar to it, when we purchase meat at the grocery counter.

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The church must make better use of its limited resources

Sharper! Hotter!

LLOYD H. KNOX

ABOUT three billion of us now on our planet! Six billion predicted by 2000 A.D.!

There is a point where statistics become so huge that they lose impact, and for many are pointless. We talk about billions of dollars now more glibly than we spoke of millions a few short years ago.

We are numbed by it all. It is impossible for our minds to take it in, especially by comparison to our "take home" pay. The combined salary of 100,000 people making $10,000 per year is one billion dollars.

There will be above 80 million more of us in the U. S. A. by 1980. The statistician for the Baptist Sunday School Board says, "This increase is like adding a new Chicago, Illinois, and a Flint, Michigan, to our population every year for twenty years."

So what? As staggering dollar figures induce numbness, the danger is that staggering human statistics may produce spiritual numbness. For the church, however, these facts have significance beyond our group.

I suggest that among many other things it means the Christian church must function sharper and hotter. What does that mean? It means that as the church inventories its means of meeting its task of unimagined magnitude, it must make better use of its resources.

Tobacco and liquor industries can afford to throw away money. Government and armed forces may waste its personnel. But the church is forced to operate sharper. Budgets, personnel, talents, physical assets must secure optimum effectiveness.

Christians must out-smart, out-function, out-think, out-act the world. We cannot be content to be second-rate. We have less money—then we must handle it wisely. We must be sharper. We must invest in church property that promises the largest dividends in souls.

Each Christian must invest his dedicated finances more sharply. We cannot afford to waste money in fly-by-nights and independents whose objectives are inadequate and whose overhead eats up too large a share of income.

I know of an organization which many Christians and many Free Methodists support generously. If the supporters of that organization were sharp enough to ask what percentage of the dollars raised ever got to the purported job, they would be sickened.

We cannot afford to be taken in by either the flamboyant or tear-jerking appeal. We have a Christian responsibility to be hardnosed, and to ask seemingly impertinent questions.

We cannot afford to neglect challenging more of our brighter, sharper, aggressive youth to specialized Christian service. We must create the climate in which God can reach our Christian youth with His call.

The church—that is you and me—must be hotter, as well as sharper.

The hot heart of Wesley melted the icicles from England's cold spiritual landscape. Only the hot-hearted and the sharp-functioning Christians can fashion the American scene in the direction of the will of God.

What will you have—Babylon or Jerusalem? The answer is in our hands and hearts. With hearts hot with the flaming love of God, minds sensitive to the leading of the Holy Spirit, and every energy presented as a "living sacrifice" to God and the increasing millions about us, we can surpass the "Double in a Decade" goal.

Christ and Christians is the answer. Our goal is not doubled facilities, but twice the number of redeemed people.

One has said that buildings are not our problem. If we will get the church (that is, the people related to Christ), we will have the buildings.

Sharper and hotter, O God!

Dr. Lloyd H. Knox is publisher of "The Free Methodist" from which this article is reprinted by permission.

LOVE—the Supreme Mark of Discipleship

H. C. BURCHEL
Evangelist, Bucyrus, Ohio

JESUS said in John 13:34, 35, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to the other."

The crowning word of the Bible is love. God so loved that He gave His only begotten Son. The Son so loved that He gave His life. "Greater love hath no man than this, that a man lay down his life for his friends." But Jesus laid down His life for His enemies. This is love indeed!

The unsaved have a way of knowing if we are genuine, if what we profess to have is really worth having, and that is by the love we have and manifest for each other. If this is lacking our profession will mean very little to those around us—whether we be minister or layman.

Most all of us as children have read of the Gingham Dog and the Calico Cat who became so furious that they ate each other up. Just a fable of course, but the Bible declares that we need to take heed to ourselves lest we bite and devour each other and thereby we be consumed. Jesus said, "As I have loved you." The simile is a strong one. It will admit of no alteration on my part. I must live it by His grace. Or, would it not be more proper to say, I will live it because I am living in Him and He in me, therefore He will shine through me. "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me."

Again, we are reminded of the words of Jesus in the Sermon on the Mount when He said, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you . . . whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain."

Jesus continued, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you . . . For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

Oh for the Jonathan-and-David type of true love among the brethren—"the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (I Sam. 18:1)! A wonderful example of loving our enemies is seen in David sparing King Saul's life when he had every chance to slay him. But David preferred to play the harp while Saul flung the javelin. He did not need to lose his song. He could sing and play before the Lord with the assurance that all would be well.

How we need to be fully saturated in the love of God, for heart Christians are the only ones acceptable to Him. Even in the ranks of the Christian ministry we sometimes run to a professional and sentimental love rather than spiritual. We have been so busy calling on the people, fixing up the parsonage, and laying out the sermon that we have not laid ourselves out before the Lord in prevailing prayer. Consequently the true work of the Lord is hindered.

Some time ago I received through the mail an envelope which had these words printed in the upper left-hand corner: *Never Too Busy To Pray.* Then directly under them in smaller type the following poem which bore a real message to my heart:

Away with work that hinders prayer,
'Twere best to lay it down;
For prayerless work, however good,
Will fail to win the crown.

Someone has said that when Jesus spoke to Peter beside the Sea of Tiberias, He did not ask him if he loved to feed sheep, or if he loved sheep, but —"Peter, do you love *me*?" That was of prime importance. We might have many good natural qualities, we might be talented and possess a wonderful personality yet be void of that all-essential supreme love for the Saviour; that love which enables us to serve not with eye service as men pleasers, but for the glory of God.

For the benefit of all, and especially us ministers, I feel constrained to give you the following quote from *Memoirs of Bramwell.*

A gospel minister of evangelical principles, whose name, from the circumstances that occurred, it will be necessary to conceal, being much fatigued, at the conclusion of the afternoon service, retired to his apartment in order to take a little rest.

He had not long reclined upon his couch, before he fell asleep and began to dream. He dreamed that upon walking into his garden he entered a bower that had been erected in it, where he sat down to read and meditate. While thus employed, he thought he heard some person enter the garden, and immediately leaving his bower, he hastened toward the spot whence the sound seemed to come, in order to discover who it was that had entered. He had not proceeded far before he discovered a particular friend of his, a gospel minister of considerable talents, who had rendered himself very popular by his zealous and unwearied efforts in the cause of Christ. On approaching his friend he was surprised to find that his countenance was covered with a gloom, which it had not been accustomed to wear, and that it strongly indicated a violent agitation of mind, apparently arising from a conscious remorse.

After the usual salutations had passed, this friend asked the relater the time of day, to which he replied, "Twenty-five minutes after four." On hearing this the stranger said, "It is only one hour since I died, and now I am damned." "Damned! for what?" inquired the dreaming minister. "It is not," said he, "because I have not preached the gospel, neither is it because I have not been rendered useful, for I have many seals to my ministry, who can bear testimony to the truth as it is in Jesus, which they received from my lips; but it is because I have been accumulating to myself the applause of men more than the honor which cometh from above: and verily I have my reward!" Having uttered these expressions he hastily disappeared and was seen no more.

The minister awaking shortly afterward, with the contents of this dream deeply engraven on his memory, proceeded, overwhelmed with serious reflections, toward his chapel, in order to conduct the evening service. On his way thither he was accosted by a friend, who inquired whether he had heard of the severe loss the Church had sustained in the death of that able minister. He replied, "No," but being much affected at this singular intelligence, he inquired of him the day and the time of the day when his departure took place. To this his friend replied, "This afternoon, at twenty-five minutes after three o'clock."

God grant us heart honesty, both ministers and laymen, and help us afresh to watch and pray lest we be deceived in these latter days of brainwashing and apostasy. ●

Advice to the People Called Wesleyans

Let us not contend for victory, but for truth.

DEAR BRETHREN:

The rapid growth and increasing prosperity of our infant connection is, perhaps, unexampled in the history of churches for the last 1700 years. We have been gathered together almost in a day, and from a vast extent of territory. Collected as we are from different sections of the country, and from different churches, our habits, modes of thinking, education and prejudices, are necessarily diversified. We are organized, however, on the same common principles—principles that require us to stand out prominently before the world as a class of moral and religious reformers. And now if we believe, as we doubtless do, that the Lord's design in raising us up to "reform the Nation and spread Scriptural holiness over these lands," we should study to be patterns of piety, and examples of good works. And while we do this, we should remember that

Except the Lord conduct the plan
The best concerted schemes are vain,
And never can succeed.

Whether we accomplish what we believe to be the object of our existence, is a problem yet to be solved. Our opponents have already prophesied a thousand failures, and have pronounced their predictions already fulfilled. And still our thousand little churches live and prosper. Young and feeble as we are, our influence is already felt by all Christian denominations of this land. So far as the slave question is concerned, other churches are following our example. Northern religion will soon cease to give its influence to slavery; and Southern religion, when it shall be made to feel the united frowns of christendom, will flee from the hopeless contest. Then follows the redemption of our countrymen! How important then that Christian love and union reign in all our borders. A house divided against itself cannot stand. And in point of discord, as well as other matters, great results sometimes grow out of small beginnings.

Avoid, therefore, the first approach of contention. We all have our opinions—opinions which we hold dear, opinions which we deem important, and which we feel conscientiously bound to maintain. All this is true of both sides of any question on which we may differ. Let us always remember that our brethren may be as conscientious and pious as we are.

The force of education and the influences of early prejudices and habits, need not be described. We are all, to a great extent, creatures of circumstances. A different class of circumstances would, in all probability, have materially modified or changed our views on many questions. The human mind is so constituted that it will not bear too great a change at once. And it is better to be years in accomplishing a good object, than to fail by injudicious measures. I have never had any fears from the slanders and persecutions of our opponents. So little do I care for them that I seldom think of them, and more seldom name them. They have never robbed me of an hour's sleep. If we do ourselves no harm, no weapon formed against us shall prosper.

Let me caution you then, brethren, against being too tenacious of your opinions. Opinions which we once held with a tenacious grasp, and for which we should, perhaps, have died, we have seen cause to change. Let the cause of reform be constantly onward; but let it proceed with sufficient caution to ensure its triumphant success. Let us not manifest, or even feel, too great a positiveness on questions in which we differ from those we love. Let purity of motive and honesty of intention be awarded to those who cannot see every question in the same light we do. They possibly may be right, and we wrong.

None of you, brethren, can be more tenacious of your opinions than the writer has formerly been. He has felt a great anxiety to carry everything he deemed important, and to carry it at once. This is the case with all of an ardent temperament. But he trusts he is becoming weaned of his errors in some degree. Not that he views truth of any less importance, nor that he is less jealous of his own opinions, but that he attaches more importance to those of others.

The Lord be praised, that in all the great truths of religion, and on all the great leading questions of church reform, we are one. There is not a jarring string. How important then, in adjusting all the minor questions of our great ecclesiastical machinery that we let patience have her perfect work. How necessary that we be ever under the influence of that love that thinketh no evil.

In our newspaper discussions, for such we must have, let our pens be always dipped in the oil of love. Let each esteem the other better than himself. Let no disrespectful or unbrotherly expression escape us. Let us not contend for victory but for truth: and truth is mighty and will prevail. It needs nothing in its defense contrary to kindness. Can we not so write on all controverted questions, that our opponents will esteem and love us the more?

Heated and intemperate controversy sours the spirit of the writers and their readers, while temperate friendly discussion elicits light, and produces conviction. Let us never attempt to make a brother's position appear ridiculous. This will never convert him or his friends. "A soft answer turneth away wrath; but a wounded spirit who can bear?" Should not the weightier matters of the law engross our principal attention? Should we not all unite in carrying out the great principles on which we all agree? Have we that personal holiness which it is our privilege to enjoy? Are we doing all we can for the regeneration of a dying world? Is Christ and Him crucified our theme? Is it all our business here below to cry, Behold the Lamb? O, brethren, let us live for eternity!

Reprinted from "The Life of Rev. Orange Scott," published by C. Prindle & Matlock in 1851. Orange Scott was perhaps the best known and most influential of the founding fathers of The Wesleyan Methodist Church, having signed (with Horton, Lee, and Sunderland) the call for the "formation of The Wesleyan Methodist Church, free from episcopacy and slavery." John Greenleaf Whittier regarded Scott as "among the ablest advocates of the slaves' cause."

Poetry

My Silent Orderly

This poem was written after surgery and while undergoing a long period of recuperation. You will appreciate its message of comfort.

'Tis nightime.
No more do halls resound to hurrying feet and cries of human pain;
God's mercy drugs have stilled the hurts each bear
And sweet sedation knits again
"the raveled sleeve of care."
I'm not alone;
Outside my door there stands a silent orderly,
Who keeps the watch.
I e'en need raise my hand or utter one faint sigh;
Why should He show such deep solicitude
To such a one as I?
Could I repay
T'would be so shallow in measure to His love; and yet I lean the more.
To think His promises included even me!
How much I owe to Him,
My silent orderly.

Marie Frederickson

Prayer Meeting

It must grieve God to listen,
To words some people say,
When they come into the presence
Of the Lord, and kneel to pray.

It's, "Lord, we need revival,
Just help me to be true
To the call to which you've called me,
God, you know how I love you."

We often hear folk pleading,
"Lord, help me in your Word,
And fill me with your Spirit, Lord,
For some have never heard."

Then instead of being faithful,
When the Lord gives them a chance;
They say, "I just can't witness."
And look a bit askance.

And when they have a moment
In the quiet of their home;
Instead of in the closet,
You might find them on the phone.

They'll spend a quiet evening,
Watching—listening to T.V.
Then a little snack at bedtime,
And the day is gone, you see.

There is no place for Jesus,
He is just for times of need;
They keep themseves so busy,
God's Word they never read.

Oh, would that folk would practice,
The words they often say:
It would make a lot of difference,
When they would come to pray.

Margaret Carlson

Why Pray for These?

The author of these lines is a member of one of our churches in the east. He has for some time felt a heavy burden for the souls of that group of youths known as "undesirables" in his Sunday school and church, for he was one of such a group when he was a boy. But Jesus changed his life and now he is leading others to Christ.

I can't see why they come, I say, these wise guys cute and clever. Why not stay home where they belong. Why church? What's their endeavor?

They're far beyond all earthly help, these ragged little urchins. Just send them home—there's no room here. Such noise and interruptions!

Can't love for these poor sin-lost waifs set some one's heart to praying? Or shall they go without my Christ? Forever we'll be paying.

My head drops low, I am ashamed. For them I was not praying. But this I vow before my King: prayers now for them I'm saying.

I look at them—I see myself. Just eight short years ago I sat alone so tough and wise, but some one cared; he helped me.

He counseled, helped, and showed to me (by loving patience guided) that Jesus Christ loves wise tough kids. In Christ my fears subsided.

That's why I say don't let them go while Jesus still is saying, "The time is short, My lambs are lost. Go find them. Stop delaying!"

Soon Christ will come and close the book of life and seal its pages. Never more will there be room for those lost lambs for all the ages.

The mountain's steep, the darkness black, lost bleating goes unheeded. Would that I could go back in time, to find those lambs Christ needed.

James Monroe

KERMIT EBY

There's something refreshing about putting the best potatoes at the bottom of the basket

A Face-to-Face Ethic

IN THE world of my grandfather's time—northern Indiana, fifty years ago—it was traditional that "a Dunkard's word is as good as his bond." This meant as I recall it that a Dunkard (Brethren) never signed a note, swore an oath, or elaborated his yea or nay. His, if he were true to his heritage, was an inner integrity based on a clear image of his relationship to God and man.

Specifically, as I recall Dunkard practices, grandfather and his peers gave their word when a loan was negotiated between neighbors or from the bank and that was it. These loans were all character loans and understood as such. From time to time grandfather approved loans at the Wakarusa (our home town) bank for young farmers "starting-up." It was understood that he would make good on any loan he approved and occasionally he or the church did just that.

This emphasis on personal integrity had many manifestations. It meant among other things the expectation of an honest day's work for an honest day's pay. With my father it was expressed in being on the job at threshing time "before the whistle blew." A man who "soldiered" on the job was looked upon as deficient in character, not quite honest.

Believing that their word was as good as their bond was reflected in business dealings. When I was a boy, we peddled potatoes, usually by the bushel. When we packed them the best ones were always put at the bottom of the basket, and the measure of a bushel was more than generous. When chickens or pigs were sold by my father, the inferior ones were always culled out.

The example of this Dunkard integrity I remember most clearly had to do with the bringing of an erring brother before the church council for selling a kicking horse to an unsuspecting neighbor, the council insisting in turn that he take the horse back and refund the money. On another occasion a brother was disciplined for reputedly adding some water to the milk he sold and was reminded that Brethren do not behave that way.

The Brethren of my youth were inner-directed men with clear images of themselves, and their community supported the image. In spite of the image there were occasional deviants.

The world of my youth was a simple and face-to-face world; the world of my maturity is impersonal and complex. In my boyhood world when the widows needed potatoes or wood or the sick needed a crop planted or harvested, grandfather and the deacons got together with the neighbors and the needy were cared for. Each neighbor gave according to his ability and the mission was accomplished.

For over ten years of my mature life, on the other hand, I have worked with commissions seeking a solution to our problems of farm surpluses in a hungry world, and I must confess, while the ethical imperative to feed the hungry is clear, the working plan which will overcome the long-term problems of population increase, depressed world markets, tariffs, and transportation, is yet unfound. Therefore, it seems to me, the most significant challenge of our time is to learn how we can give meaning to the Judeo-Christian ethic—a face-to-face ethic, and one which nurtured me in face-to-face relationships—in a world increasingly complex with decisions.

This complex world is one which demands even greater integrity than my boyhood face-to-face world. It was my privilege to spend six years of my life fighting corrupt politicians in Chicago, who were despoiling our school system, and twelve years as a labor lobbyist while a staff expert for the labor movement. I have attended many conventions: labor, political, and denominational. Sometimes, when tired and despondent, I agree with Lord Acton's dictum that "power tends to corrupt, and absolute power tends to corrupt absolutely." But before I am overcome by cynicism, I recall the teaching of my forebears that our yea should be yea and our nay, nay, and anything more than that was of the devil.

Therefore, as I reflect on my contrasting worlds, I conclude that the more complex the relationships, the greater the need for integrity. To be frank, I also conclude from my experiences in the rough and tumble world that it was easier to be a Brethren in the uncomplicated world of my youth than today. I have much more respect for the man who resists temptation surrounded by the opportunities to exploit power than the virtuous whose goodness is marked by lack of opportunity to be otherwise.

Of course, the involved man must be conscious of his involvement. He must understand the nature of compromise. The most difficult lesson for me to learn as a man conditioned by my background was compromise. Today, I believe I understand that compromise is necessary because there are conflicts of principles, alternative choices, neither of which are all black or all white.

The first step in understanding compromises is to understand the nature of our society. Ours is a compensatory state, a state which rewards economic pressure groups in proportion to their power or lack of power. The pressure

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groups insist that their private interest is identifiable with the public interest. Business, labor, agriculture and many other organizations hire "experts" to convince the public of this identity of interests. If they believe in what they are speaking and writing, they have no conflicts. If they do not, heaven help them, for they are on the way to becoming "kept" men, individuals willing to sell their talents and disavow their responsibility for their use. It is at this point each of us must face ourselves and ask if the price is worth it.

It is not my objective to analyze the "organization-man." This has been done. I want only to describe from my experience certain of the tensions he faces. For me, the most significant is the realization that "the world" pays good rewards to those who have the talent to give what it wants. But there are some things money cannot buy, including integrity. The point of tension comes when opportunity says "Yes" while integrity says "No."

We have heard it before: the "quick buck" is the goal of too many Americans. Yet I am cheered when I find evidences to the contrary. Almost every day students come into my office looking for jobs through which they can make not only a living but a contribution to society.

As I talk to these young people, I remind them that if they would be free from the control of corporation or union, if they would escape slavery to debt, they must learn to live less rather than more ostentatiously. Actually, I am asking them to discipline their lives economically rather than to be controlled by their expenditures. In the world of my youth we did not spend until we had the money, or marry until we could support a wife and had saved for a rainy day. Today, we ask ourselves if we can meet the payment, not what is the cost. This "buy now—pay later" world is one of tremendous short-term debt—almost $54,000,000,000 worth. It is a world in which the greatest contributory factor to family tensions are these self-same debts.

Perhaps the next most significant attribute of our world is its impersonality. We are no longer our brother's keeper. Quite the contrary, our fellow men are statistics in a labor market, brackets in an income chart, or indices in a report. It is in this impersonal world that our great temptations to exploit our fellow men arise. And it begins with our forgetting that we are dealing with sons of God to be loved, not statistics to be manipulated. Understanding this is a daily exercise in spiritual discipline.

I spend much time teaching any who will listen that they must have an affirmative doctrine of man. And I teach that manipulation should not be the highest goal of the user of words. It is the responsibility of those who have information to make it available even though the information may be used against them.

There is, I insist, no greater threat to our freedoms than our lack of knowledge on which to base our decisions. The world is not only full of those who would manipulate us but also of those who would prevent us from knowing.

Unfortunately, there is so much self-deception and ignorance possible—so much innuendo and half-truth—that I sometimes wonder if it can be overcome. But I continue pleading for critical and skeptical minds who persist in questioning the classic generalities.

But to sting is not enough. Ours is a terribly involved world and the gadfly cannot always be sensitive to the complexities of our time simply because he does not see the degree of involvement. We must understand the areas of judgments in which our Christian ethic must come into play.

It seems to me that there is no greater responsibility for each of us than to develop individuals who can see the consequences of their acts in the sum total of their relationships. Only the awareness of involvement plus an understanding of the ethical implications of our involvement will save us.

There is still something refreshing about putting the best potatoes at the bottom of the basket.

On Fasting

There are always a few earnest people whose hunger for God causes them to be discontented with the usual course of things. Like Moses they plead with God, "Shew me thy glory." If there is anything they can do to break the dead, rationalistic level of the commonplace in God's service they are willing to try it. "Where is the Lord God of Elijah?" they cry. If fasting and prayer will release a tormented boy from demon control, they will fast and pray.

Fasting is not a popular practice, and we know too little about it. How many have undertaken it only to be deterred by the frightening physical effects. By sheer power of will some have persisted and, because they were unacquainted with necessary safeguards, thy have done irreparable damage to their health. Zeal for God must be tempered with knowledge or it may turn to cynicism and despair.

The author of this article writes from personal experience rather than from theory. He has found that far from being impracticable, fasting properly undertaken has physical as well as spiritual benefits. It is to the shame of our ease-loving dispositions that we Christians today ignore the subject, while worldlings interested only in the physical aspects take it seriously. (See "Better Homes and Gardens," February, 1961, "Fasting with Doctor's Approval, A Surprising Way to Learn to Eat.")

Just why fasting makes prayer more effective is not specifically known. Throughout Scripture it is uniformly assumed to be the case: "Sanctify ye a fast, call a solemn assembly." "I also and my maidens will fast." "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul. . ."

Fasting is associated with deep spirituality. "Anna. . . served God with fastings and prayers night and day." So much was this the case in Israel that anyone wishing to impress people with his spirituality neglected his personal grooming that he might "appear unto men to fast." Wherever there is a gem of real value, there is sure to be a cheap imitation.

Three compelling reasons for fasting appear from the study of Scripture: (1) It accompanies repentance as an appropriate sign of sorrow. "Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning" (Joel 2:12). (2) It sharpens a man's eagerness for God and strengthens his determination to know the intimacy of His presence. "And I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes" (Dan. 9:3). (3) It is a stripping for spiritual combat, allowing for greater freedom in grappling with Satan in the power of Christ to set free captives held as slaves to his bidding (Luke 11:21, 22).

—Charles E. Notson in "The Alliance Witness"

How to make use of God-ordained methods for spiritual enlargement

Spiritual Ascendancy Through Fasting

O. H. BUBLAT

WHY do we spend so much time with material things and limit ourselves in the things of God? We major on fashions, trends and opinions but have only a minor interest in following Jesus. We do hunger for God at times, but this hunger is soon buried under the rubble of routine. We can enjoy bowling, knitting, painting, fishing, golfing and frolicking—in a religious sort of a way—and occupy ourselves with cooking, cleaning, housekeeping, reading, TV, clothes, gardens, houses and lands, cars and crossword puzzles; but we have to push ourselves when it comes to spiritual exercises. There certainly must be an easier yoke and a lighter burden, but our theology is deficient in practice.

We are promised a divine enabling wherein we are more than conquerors. But at the same time we are required to apply ourselves diligently. Paul declared he could do all things through Christ, and he kept his body in subjection to his will lest he should become ineffective in the battle. Can we deny that Paul's experience of "fastings often" is vitally connected with "I keep under my body"?

When His disciples were unable to cast out a demon Jesus declared, "This kind goeth not out but by prayer and fasting." Is it any wonder then that there are so many people today who can say "Thy disciples could not"? We are expert in explaining why people do not receive deliverance, but we are shy about submitting our empty hands for examination. We have nought to give.

Let us either discover that Jesus Christ is realistically the same always, or let us adjust our doctrinal positions and flatly state that He is somehow not the same. Let us examine our inabilities in the light of His ability to meet desperate needs and let us seek God's solution.

Here and there Christians have undertaken to pray with fasting. Their reports of victories are like water in a dry and thirsty land. Demons have been cast out, psychiatric cases delivered, fears removed, sicknesses healed, prayers of long standing suddenly answered and obstacles removed; carnality has been conquered, a closer walk with the Lord discovered and darkness dissipated.

In addition to this, fasting often results in renewed physical health. The imbalance of former years gives way to a new temperance, and the body is kept under for His glory. Prayer becomes a tryst instead of a trying. The Word becomes meat and drink, for the bondage of eating with its attendant sluggishness has been broken. Fasting often becomes a welcome necessity instead of a fear, a means of grace instead of a dispensational nonentity. Natural desires and earthly cares are replaced with that which is from above. The testimony is: "It is glory just to walk with Him."

A knowledge of the physical effects which accompany fasting is essential to mental calm.

You will not die if you fast. Food is not the first essential to life. Air is first. We can do without air for only a few seconds. Water is next in the order of physical necessity. Food is third. Jesus went without food for forty days. A normally healthy person can go without food for forty days. Many have done just that. You yourself can go without food longer than you suppose.

When fasting a person should drink much water. It is a life-giving necessity, acting as a flushing agent. Moses fasted without food or water, but this was supernatural.

These wonderful bodies of ours are marvels of God's creation. They are worlds in themselves. Food requires a day or more to pass through the intestinal tract, but at the same time some of this food is being stored away in the body in various places and for various purposes. Normally most of us have a good measure of this stored food. This sated condition results in toxicity and enervation. Our blood is given an immense work-load.

Nevertheless, we continue to overeat and overload our systems and the result is that they break down in many ways. Fasting is the quickest and surest way to correct this condition. During a fast the blood lives off food reserves stored in the body. This all means a loss of weight, varying according to each individual. At the same time the body undergoes a wonderful cleansing and liberating process.

Usually after the first three or four days of fasting hunger ceases. From then until hunger returns an interruption of the fast can be made only with effort. True hunger will not return under normal conditions until after a lapse of about forty days. By that time the body's reserve of food has been exhausted. To continue without eating after that is not fasting but starving. [Forty days may be too long for some.]

More self-restraint is required at this point than at any other time. It is a good general rule to take as long to break the fast as to fast. For a seven-day fast take seven days to break it. Take forty days for a forty-day fast. The longer this break-in period, the better. The object of this is to establish controlled eating. A person should limit himself to diluted juices in small quantity for several days and gradually progress to a varied diet.

He should not be discouraged if he does not gain all the spiritual benefits that might be desired in his first fast. It takes a while to become accustomed to the technique and to the physical reactions which occupy much attention at the beginning. Later the spiritual issues hold the center of interest.

This means to grace is in our hands. Jesus himself has opened this door and His disciples entered. Let us follow in their train. ●

This article is reprinted, by permission, from "The Alliance Witness." Mr. Bublat has compiled a list of source material that he will be glad to furnish anyone interested in giving the subject further study. His address is: Rev. O. H. Bublat, 5352 Elm Avenue, San Bernardino, California

Department of Church Extension and Evangelism

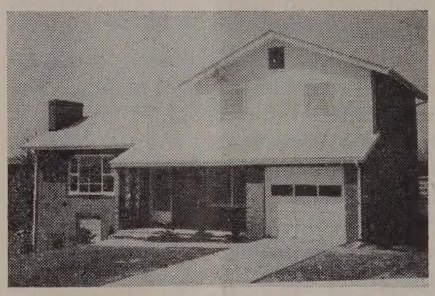
VIRGIL A. MITCHELL, Executive Secretary

Card Call No. 123

Churches in Houghton, Miltonvale, and Central areas are featured in Card Call No. 123 issued on June 7, 1961. Once more the Card Call family is given an opportunity to become *FRONTIER HELPERS* through Card Call giving. What a joy to send our dollars on such an important mission!

Virginia Conference Parsonage

The Virginia Conference was organized in July 1959. They have rented a residence for their president, giving time to plan for locating, designing, and financing a conference parsonage. Roanoke has been selected as the headquarters for this newest conference. Considering geographical distances and the present location of our churches, Roanoke is strategically feasible for a conference parsonage. A seven-room house with a finished basement located at 6044 Thornrose Road, N. W. has been purchased at a modest cost. The basement will serve as the conference



Conference Parsonage

The month of May was designed as "Conference Parsonage Month" in which churches and individuals were solicited for donations in order that this property could be purchased. The entire Card Call family has an opportunity to join hands with this conference in achieving this deserving goal.

Beckley, West Virginia (Wickline Memorial)

Soul winning sets off a never ending chain of events. Under the ministry of Rev. C. E. Zike, while pastoring the Barberton (Ohio) church, Mrs. Wickline was led into the experience of entire sanctification. This devoted saint had a great influence for God over a number of people. Her life and influence touched the lives of Brother and Sister C. H. Midkiff and she was instrumental in leading them into a state of holiness. During the summer of 1960 Mr. Midkiff invited Rev. James H. Cyphers to come to Beckley to help begin a Wesleyan Methodist church.

Prayer meetings were begun in the homes. A faithful remnant was gathered together and building plans were inaugurated.

Ground was broken the last of February, a Sunday school begun on April 23 is now averaging 40 and the building was completed and dedicated by conference president H. C. VanWormer on May 29.

Rev. James H. Cyphers has pioneered two other works besides Beckley. He teaches school to supplement his income to make possible the beginning of these new centers of evangelism. Rev. C. H. Midkiff, under presidential appointment, is pastor of this new "planting of God." Give generously and pray earnestly that this new work may survive every onslaught that is pitched against it.

Mission, South Dakota

The church in Mission, South Dakota, formerly was a small independent holiness group. The group transferred their membership to the Dakota Conference and deeded to them their property consisting of a parsonage and a basement church. This small struggling group was the only holiness church in the county of Todd. The inadequate and uninviting basement church did not make a strong appeal to the residents of the community.

In 1958 a building fund was started and plans for a building program were outlined. This move created a new interest and a splendid response. Friends from outside the church contributed to this fund and by the spring of 1960 a sufficient amount was on hand to enable the church to launch its long awaited building program. Nine new members have been received since Rev. and Mrs. Chester C. Reed assumed pastoral oversight of the church. One of these faithful members has passed to his heavenly reward. Four or five men who are heads of families stand back of this work though they are not as yet members.

The superstructure was built on the original basement church and consists of an auditorium, youth chapel, three classrooms, furnace room and rest rooms.

The Dakota Conference contributed the laminated arches and otherwise is supporting this deserving work. The sacrificing pastor and his wife are putting their salary into the building fund so the church will be able to meet its monthly payments on their building indebtedness.

Rev. A. L. Cretsinger who recently conducted an evangelistic meeting at Mission feels that this loyal group is erecting a fine church structure. He further states: "Mission is on the large Rosebud Indian Reservation and all about there are great needs. Progress is slow but we are sure the work has a good future."

The wide-open frontiers of Western prairies pose problems in church extension peculiar to themselves. This small group is unable to shoulder this responsibility alone. Let our Card Call family throughout the Church stretch out its arms to become *FRONTIER HELPERS* to this needy group.

Department of Sunday Schools

PAUL L. KINDSCHI, Executive Secretary

Does Your Sunday School PLAN AHEAD?

A NEW Sunday-school year begins following your annual conference. The success of the year will depend in part on the way you plan. You can either "live by your wits," that is, always be making frantic last-minute plans, or you can sit down now and think ahead. It is surprising what can be accomplished by "thinking ahead." Those who have not tried it before will be amazed, for it actually takes only a few hours to make skeleton plans for an entire year.

Some of us who were farm lads before the modern tractor remember what a tangled problem it was to harness a horse. It seemed almost impossible to get the mess straightened out and the horse harnessed properly. The old hands, however, taught us a trick that made it easy. That trick was simply to gather the harness from the horse and hang it on pegs specifically arranged on the barn wall for that purpose. A harness hanging on the pegs was not a harnessed horse, but it was then quite simple to gather it from the pegs and "hang" it on the horse.

Why not try hanging your new Sunday-school year on the pegs? In other words, plan your Sunday-school year. By doing so you can easily see the pegs on which to hang your program.

Again this year the Department of Sunday Schools has furnished all pastors and superintendents with a file folder calendar. We have placed many of the "pegs" for you. The four which make up the skeleton of your program for 1961 coincide with the quarters and seasons of the calendar year.

Peg 1—Prepare for Enlargement
Peg 2—Enlarge through Autumn Advance
Peg 3—Train for Effective and Efficient Workers
Peg 4—Develop Loyalty through the Spring Loyalty Campaign

With the main pegs in mind you can easily fit the other activities into the program.

Calendar of Events

August 27 to October 29 is Autumn Advance. The first five weeks will be "Preparing to Advance" with the Standard of Achievement. By strict evaluation and carefully determined goals, your Sunday school should be ready for enlargement during the month of October.

The Thanksgiving Offering for the Wesleyan Methodist Seminary Foundation will be taken November 19. This year your offering will go for the purchase of property, the erection of a building, and direct student aid.

During March 18 to April 22, loyalty will be developed in your school by the special treatment of one of the sections of the Standard of Achievement.

The fall and spring sessions for WETT (Wesleyan Evangelical Teacher Training) are also a must for your calendar. Write this Department for complete information on the WETT program.

Refer to the file folder calendar for other activities on the denominational level.

As superintendent, carefully go over the year, adding your conference and local activities. Then plan a workers' conference in which the entire Sunday school staff can become familiar with the overall program and help in planning other events. It is often helpful to have this session following the election of the new staff. By including the old members you profit by past knowledge and their suggestions for improvement, and the new will furnish fresh ideas and enthusiasm.

Do not be too "confidential" in your planning. The more workers you include, the greater will be the cooperation in developing the program throughout the year. "People enjoy helping to 'put over' what they have helped plan."

It is necessary to use caution in order to prevent overlapping activities and overloading the calendar. If several departments are involved, overlapping is certain. It will take careful thought to correlate the programs for each Department. You will also need to have the entire church program in mind, for overloading a calendar can be as disastrous as no calendar at all.

After the calendar of events has been determined, prayerfully develop the program.

Plan with "Hindsight"

To plan effectively, it is necessary to look at past accomplishments as well as failures. A careful evaluation must be made of the previous goals, staff, curriculum, plant or facilities, and attendance. Use the Standard of Achievement as the guide in grading your school.

Plan with "Foresight"

If your evaluation has been honest, you will know the strength and weakness of your school. Capitalize on the strong points. Overcome the weak points. Use the Standard of Achievement in determining the practical goals which you will strive to attain. Have a vision. Be satisfied with nothing but the best.

Plan with "Insight"

Knowing your past failures and successes, as well as the goals which you must reach, begin to formulate a program that will help you attain your goals and make yours an ideal school. Make your plans and know the purpose of each plan. Keep the program balanced, having the formation of Christian character as your aim. It will take patience, perseverance, and "hard work" to create a program that is inviting and that holds the interest of all. Always be alert for ideas and then use ingenuity in adapting them to your school. Your Department of Sunday Schools will be sending aids for the special campaigns, as well as other suggestions for improving your Sunday school and keeping its ministry dynamic.

Your planning will be much easier, your year will run more smoothly, and your Sunday school will be much more successful if you *PLAN AHEAD FOR YOUR ENTIRE SCHOOL YEAR.*

Lesson for July 9
Jephthah, a Zealous Leader

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Judges 11:29-40.

Golden Text: My People are destroyed for lack of knowledge. Hosea 4:6.

M Jephthah, a Zealous Leader. Judges 11:29-40.
T Jephthah Made Captain. Judges 11:1-11.
W Jephthah Seeks Peace. Judges 11:12-28.
T Jealousy Brings War. Judges 12:1-7.
F The Christian's Weapons. II Corinthians 10:1-5.
S The Christians' Warfare. Ephesians 6:10-19.
S The Christian's Triumph. I Corinthians 15:21-28.

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Religious News

Record Missions Offering

The 1961 Easter offering for Nazarene world missions has set an all-time record total of $1,160,000—or $62,000 more than the previous record offering of $1,098,000 at Thanksgiving in 1958.

It also was the seventh consecutive semi-annual special offering for world missions to exceed the 1-million-dollar mark in the denomination.

In the Church of the Nazarene the Easter and Thanksgiving offerings for world missions are in addition to regular weekly tithes and offerings. The special offerings go toward the support of 450 full-time Nazarene missionaries working in 42 world areas.

While tithing is not a condition of membership in the Nazarene church, most members believe in and practice tithing. The denomination ranked among the first ten denominations with per capita giving of $142.33 in 1960.—N.I.S.

Crusade Fills Meiji Auditorium

TOKYO (May 20)—A more-than-capacity crowd of over 10,100 people thronged vast Meiji Auditorium here tonight at the half-way point of the Tokyo Christian Crusade. At the conclusion of Dr. Bob Pierce's sermon, 645 persons (by far the largest single evening total to date) responded to his evangelistic invitation.

Japanese church leaders were jubilant, and with Crusade leaders looked forward with confidence to the remaining two weeks of the month-long evangelistic thrust.

"We feel that we have passed a crisis," said a Crusade spokesman, but he quickly added: "Don't let up in prayer support. Victory is assured, but the battle still rages here and prayer is desperately needed."

The "battle" was an apparent reference to the widely publicized controversy that preceded the Crusade and has continued throughout it. A small group of church leaders contend that the auditorium, Tokyo Metropolitan Government property, should not be used for an evangelistic campaign, even though it is a cooperative effort of over 740 churches from 41 different denominations. The small but vocal opposition element attracted the support of certain Leftist individuals and organizations . . . the situation drew widespread attention in the Japanese press . . . and all of this apparently adversely effected attendance in the early stages of the Crusade.

But now, at the half-way mark, the aggregate attendance total has exceeded 81,000. It is estimated that, because of the reserved seat plan, at least 60,900 different individuals have attended the nightly meetings.

Report on Coup in Korea

SEOUL, Korea (EP)—It is too early to tell what will be the final results of the recent coup in Seoul, but Christian observers find some measure of hope in the fact that Lt.-General Chang Do-Young, who masterminded the coup, has a definite Christian testimony. When I interviewed him recently, he explained that he felt "the ROK army is the only Christian army in the world because it is organized primarily to fight Communism. The war we are fighting is a Christian war, because the Communists are atheist."

I can understand why this ardent soldier became impatient with conditions in his country. A man of action, he has been anxious that events move more swiftly toward the betterment of his country. He is the youngest general in the ROK army, always a leader of his men, and believes that his many escapes from death were due to the fact that God had a purpose for his life.

He is a third generation Christian. His grandfather, one of the first Koreans converted, started what was probably the first Christian school ever established by a Korean. Then the father was converted, and when Chang Do-Young was a boy, he accepted Christ as his Saviour. He might have gone into Christian service, but the Korean war forced him into the army and he has remained in it so that he may save his country from Communism.—*Dorothy C. Haskin*

Graham Plagued by Throat Ailment, Accusations

LONDON, (EP)—Evangelist Billy Graham, confined to bed with a throat infection, had to cancel two preliminary meetings of his three-week "North of England Crusade"—scheduled to begin May 27 in Manchester—and one which Dr. Graham envisioned as exceeding in importance and scope both his 1954 Greater London Crusade and his 1955 crusade at Glasgow, Scotland.

Back in Graham's home country, Comedian Red Skelton testified in Los Angeles, Calif., that hoodlum Mickey Cohen once told him Graham paid Cohen $15,000 to sit in the audience at a revival meeting. Skelton reportedly said that ex-mobster Cohen told him the evangelist would pay him $25,000 if he would become coverted to Christianity.

Evangelist Grady Wilson, Graham's long-time associate, said the story is "completely and wholly untrue," and that "Mr. Graham has never paid a penny to anyone to attend a revival meeting. . . He has never paid Cohen anything. He has never even made him a loan."

Indonesians Order Bibles in Japan

TOKYO (EP)—An official of the Indonesian Ministry of Religious Affairs has revealed a plan to print some 500,000 copies of Christian Bibles here for Indonesian Christians. "This will help provide our six million Christian population with Bibles," Usman declared.

Israeli Education Minister Addresses Pentecostalist World Meet

JERUSALEM (EP)—Speaking to the 3,000 delegates from 28 countries at the Sixth World Conference here, Israel's Minister of Education, Abba Eban, said the aim of the new State of Israel was not merely to add another nation to the international family, "but a holy experience in rule by conscience."

"Your presence here reflects the conviction that the unfolding of Israel's career as a modern nation is a matter of deep moment and concern to the Christian world as well as to the Jewish people," he said.

The Rev. Howard R. Courtney of Los Angeles, a leader of the International Church of the Foursquare Gospel, said that "between the Pentecostalists and the Jewish people there is nothing but friendship."

"There is no anti-Semitic spirit at all in our midst," he said further. "We believe God's hand is on you. We don't believe that the Jews are in Israel by accident, but in fulfillment of the prophecies. To us, this is a modern-day miracle."

The three-day meeting was the first world-wide Christian convention ever held in Jerusalem.

Before leaving the Holy Land, delegates visited many points of interest and donated a 10,000-tree forest for the Judean hills in the name of Pentecostalists throughout the world as a token of gratitude to the people of Israel.

Christian Action Party Suffers Setback in Puerto Rico

SAN JUAN, Puerto Rico (EP)—Two legislators belonging to the Roman Catholic-backed Christian Action Party have been voted out by the Senate and House of the Puerto Rican legislature. They acted on the alleged ground that the CAP registration drive last November, which led to the election of Senator Mario Davila and Representative Jose Feliu Pesquera, was fraudulent and that the voters had been intimidated by the island's three Roman Catholic bishops.

The Puerto Rico representatives also banned the use of religious symbols on election ballots in another move against the Christian Action Party. The Party, organized last year with the support of the island's Roman Catholic bishops to oppose what it branded as anti-Christian tendencies in public laws, used the Rosary and a Greek symbol for Christ on the ballot in last November's elections. It lost out in its efforts to block the re-election of Governor Luis Munoz Marin.

Methodist Schools Nationalized in Cuba

HAVANA, Cuba (EP)—Twenty-two Methodist schools in Cuba have been nationalized by the Cuban government, the Methodist Board of Missions has learned. The seizure was in accordance with the recent decree of the Castro regime nationalizing private schools. Among those taken over was the new Candler University in Havana. The 22 schools had an enrollment capacity of 5,000 students.

Peace Corps Cannot Replace Christian Missionary

WASHINGTON, D. C. (AP)—A Baptist editor has cautioned that "the work of the Peace Corps cannot take the place of the Christian missionary."

James O. Duncan, in an editorial in the *Capital Baptist*, official publication of the District of Columbia Baptist Convention, declared that "the Christian Church will face one of its greatest crisis if the people begin to believe that their 'tax dollar' is doing the work of their 'tithe dollar.'"

"The cause of religious freedom can be set back hundreds of years," he said, "if the church turns over to Government the responsibility of Christian missions."

Occasion for Duncan's precaution against identifying the work of President Kennedy's Peace Corps with the work of the churches was a guide issued by the Peace Corps with the approval of Robert Sargent Shriver, Jr., Corps director, and which was prepared by Gordon Boyce, director of private agency relations for the Peace Corps.

The guide declared: "A project which meets Peace Corps criteria and standards will not be barred from receiving Peace Corps support because it is sponsored by a religious or sectarian group." However it continued,

"No support will be given such a project if it furthers any religious, sectarian, commercial, or propaganda cause."

In his editorial, Duncan commended the Peace Corps and especially the guide statement that the manner of cooperating with private agencies would be handled very carefully.

See Decline of Objectional Material in Comic Books

NEW YORK (EP)—The administration of the Comics Code Authority said a continued rise in decency standards has been noted in comic books and magazines.

Mrs. Guy Percy Trulock, responsible for the enforcement of the industry's code, reported that in 1960 her office had reviewed in advance of publication some 1,040 comic books. Of these 107, or about 10 percent, were found to require correction to meet code standards barring objectional material.

This compares, she said, to the 1957 report which stated that some 33 per cent of all submitted material was required to undergo revision.

"The steady decline in the percentage of books requiring our correction," Mrs. Trulock told the annual meeting of the Comics Magazine Association of America, is "dramatic proof of the great pride CMAA members take in their publications, of their continued adherence to the standards set and of their wholehearted cooperation with the code."

Baptist College Opens Door to Negro Students

WINSTON-SALEM, N. C. (EP) — The Board of Trustees of Wake Forest College, a Southern Baptist School here, have removed racial barriers at graduate divisions of the institution. They postponed action, however, on the college's undergraduate sections.

In the future, the trustees, deans, and faculties may make their own decisions concerning the admission of Negroes to the college's Bowman Gray School of Medicine, School of Law and Division of Graduate Studies.

Commenting on the trustees' action, Dr. Henry Stroupe, director of the Graduate Studies Division, said: "To the best of my knowledge the graduate faculty would be willing to admit any qualified Negro applicant."

Summer Evangelists

Indianapolis will be the training ground June 20-30 for the 1961 "Summer Evangelists" program sponsored by the General Board of Evangelism. About 48 Methodist seminary students are expected to take part. They will do field work in 16 "inner city" churches of the Indianapolis district, under the leadership of the Rev. Dr. Gerald Clapsaddle, district superintendent.

After the Indianapolis training, 18 of the students will do evangelistic work for the rest of the summer in assigned places throughout the country.

A.S.A. Establishes Minnesota Headquarters

MANKATO, Minn. (EP)—Headquarters of the America Scientific Affiliation, national organization of evangelical Christians trained in the biological, physical and social sciences, are being moved to Mankato from West Lafayette, Ind.

The organization, with some 900 members, studies the relationship between science and Christianity in the conviction that scientific knowledge and conservative Christian faith are compatible.

State Education Leaders Against Parochial Aid

WASHINGTON (BP)—Top education administrators in the States are opposed to Federal aid to parochial schools, according to testimony prepared for hearings before a Senate subcommittee on education.

Edgar Fuller, executive secretary of the Council of Chief State School Officers, testified on the extension and amendment of the National Defense Education Act before the subcommittee of which Sen. Wayne (D., Ore.) is chairman.

The Council is composed of the State Superintendents and State Commissioners of Education of the 50 states and the State School Officers of Puerto Rico, the Virgin Islands, the Canal Zone, Guam, and American Samoa.

One of the amendments that may be proposed for the National Defense Education Act is to expand Title III which provides loans to private schools for equipment to teach science, mathematics, and foreign languages. The new proposal would include classroom construction for teaching these subjects.

The basic principle espoused by the Council of State educators is "that public funds should be used for public schools and colleges and that private funds should finance private schools and colleges."

The Council's testimony said that their policy "is based on the conviction that it describes the best course of action for the welfare of the Nation, for religious denominations, and for the public schools."

Fuller said that most of the Chief State School Officers favor restriction of Federal funds for elementary and secondary education to the public schools because:

(1) Federal funds for private schools require the exercise of Federal discretion in a way that easily results in Federal controls or Federal favors;

(2) Federal funds for private schools would be detrimental to public education in many areas of the country by causing a proliferation of new private schools by splinter groups of various kinds and by Federal financing of a very limited number of large church-controlled systems of religious schools openly competing with public schools; and

(3) Federal funds for private schools would make the Federal Government more closely associated with sectarian local schools than with public local schools; more closely associated perhaps than is good for either public or private schools.

Although the testimony of the Council on private schools was not discussed before the Senate subcommittee, it was included as part of the permanent records of the hearings on the National Defense Education Act.

Children's Song Book Features 'Spaceman Hymn'

NEW YORK (EP)—A new song book for children published by the Protestant Episcopal Church contains a hymn entitled, "They Blaze a Pathway to the Moon."

The hymn was written and copyrighted by Victoria Saffelle Johnson and set to the Ellacombe melody (Wirtemberg 1784) used in the Episcopal Hymnal of 1940. Miss Johnson is a staff librarian of the Pacific School of Religion at Berkeley, Calif., and a member of the Hymn Society of America.

Words of the hymn's two stanzas are:

They blaze a pathway to the moon,
The heroes of the hour.
They make the outer darkness feel
Man's growing, mighty power.
They move through God's enormous home
Of stars and world and space
Away beyond this earth we know
And still within His grace.

God sees them go; He goes with them.
His thoughts in every mind,
His atoms everywhere, His light,
His breath in all mankind.
How could we go away from God?
To Him no place is far,
For God, who made this world of ours,
Made all the worlds that are.

Prepared for children aged three to eight, the new book is ecumenical in scope, including words and music from Roman Catholic and Orthodox sources and from various Protestant Churches as well as from traditions of the Episcopal Church.

Compiling the edition of 160 songs were Norman and Margaret Mealy. Mr. Mealy is an assistant professor of church music at the Church Divinity School of the Pacific at Berkeley, Calif., while his wife formerly held a similar post at Skidmore College.

More on the Devil and the Catechism

LONDON (EP)—Bishops of the Convocation of Canterbury failed to reach agreement on a recent discussion whether the Devil should be mentioned by name in a proposed new Anglican catechism.

A convocation committee which has been studying the question, announced itself as against the old catechism phrase which said: "I should renounce the Devil and all his works, and pomps and vanity of this wicked world and all the sinful lusts of the flesh."

Alternate phrases suggested included: "I would renounce all that is wrong and fight against evil," and "I would renounce the Devil and fight against evil."

The proposals were debated, but a final vote was deferred.

Said the Bishop of Coventry, Dr. Cuthbert Bardsley, "We feel we cannot leave out the Devil. After all he is basic to Biblical teaching."

But the Bishop of Birmingham, Dr. J. L. Wilson, demurred. He said that the Devil, in his opinion, is not a sharply defined personality since he is mentioned in the Bible only three times.

Church News

Wesleyan Servicemen's Sunday in San Juan

Servicemen at San Juan on Wesleyan Servicemen's Sunday

Rev. Ronald A. Heavilin, Field Superintendent of the Wesleyan Methodist Mission of Puerto Rico, currently pastoring the English congregation of the Caparra Terrace church, was overjoyed to have an excellent representation of servicemen in his congregation on this day designated for our servicemen. A goodly number of them were Christian men brought to the Lord by their chaplain, Rev. B. J. McKee, of their ship, the U.S.S. Cambria. He took part in the service by enthusiastically presenting the challenge of being called of God to win souls among the servicemen. The congregational hymn, "Am I a Soldier of the Cross," prepared the hearts of the people with the practical reminder that we are in a warfare for Christ. Mr. Heavilin sang "Jesus Walks Close Beside Me" after which he presented the message, "God Plus Man!"

All of the servicemen present were invited to take dinner with the Heavilins at the Mission house. After dinner the Word of God was served by means of the family altar. The Lord met with each heart as in the common bond of prayer all heads bowed together. Among those in the service and at the dinner was an airman from the local congregation, a former student of Mrs. Heavilin, who was home on emergency leave from Germany.

The congregation at San Juan sent a generous gift for the ministry of the Wesleyan Servicemen's Department. There is still time for other churches and Sunday Schools to send a gift helping to lift their share of this need.—*Servicemen's Department*

A Sergeant Saved

Good News! The sergeant with whom you talked the first two nights of the preaching mission told us last week that he accepted Christ the following night (Tuesday). He is now active in a holiness church in Kokomo. He has stopped drinking and smoking, his wife is coming back to him, he looks different. He is just plain born again! He said to thank you for your part in his conversion.

WILLIAM F. FULTON, JR.
Chaplain Captain USAF

It was the Editor's privilege to speak six times in a preaching mission at Bunker Hill (Indiana) Air Force Base during the first part May. There was good attendance at the services and both Protestant chaplains were helpful and thoroughly evangelical. Several professed to receive God's grace in a definite experience. The letter above is a heartening sequel to the mission.

In Memoriam

Rev. Gerald R. Hewitt, pastor of the Hague Wesleyan Methodist Church and for over 24 years a faithful pastor within the Champlain Conference, died May 21, 1961. He was born April 20, 1906, in Glens Falls, New York, the elder son of Zenas and Goldie Hewitt. Gerald was a member of the National Guard and spent several years in the army of the U.S.A. In the year 1937 he responded to the call of the Christian ministry. He served faithfully in the following churches in New York State: Hadley, West Plattsburg, Cadyville, Bakers Mills, Norfolk, Brookdale, Long Lake, Malone, West Chazy, Hague and as assistant pastor at Glens Falls. He is survived by his faithful companion of 31 years, Mrs. Vina (McKee) Hewitt; his father and mother, Mr. and Mrs. Zenas Hewitt; three children—Mrs. Geraldine Snow, Miss Goldie Hewitt, and Reginald Hewitt; three grandchildren, and a brother, Rev. Reginald Hewitt. Besides his pastoral work he served as conference trustee, chairman of the Committee on Itineracy and Elders Orders, vice president of the Superannuated Minister's Relief Association, and past president of the Conference Youth Societv. Outside conference activities included being a past president and director of the New York State Holiness Association.

Funeral services were conducted in the Hague church with nearly all of the pastors of the conference present and taking part in the service. His pastor, Rev. O. M. Finch, and conference president Charles A. Dayton, had charge of the service. Interment was in Pine View Cemetery at Glens Falls.

Rev. Gerald R. Hewitt was one in whom confidence could safely be placed. Whenever he was given a certain task he faithfully did what he was asked to do and did it efficiently and with excellent dispatch. He was a very fine organizer, a conscientious and careful worker, a zealous Christian minister, a hospitable, kind, and trustworthy Christian man. These virtues were recognized by the Conference and other organizations as shown by the many important positions for which he was selected.

We will miss Brother Hewitt, his warm and friendly spirit, his help and strength in sharing the many burdens—*Charles A. Dayton*

Honors at Central College

David Tillmon Tillotson of Spartanburg, S. C., and Bobby Joel Norris of Central, S. C., were jointly awarded the George H. Allred scholarship during the 1961 commencement exercises at Central Wesleyan College, held on the college campus Monday, May 29. This scholarship is awarded annually to certain ministerial students who merit it.

Also during this final exercise Gloria Jean Bell and Hattie Crosby Calhoon received special certificates, denoting their representation of Central Wesleyan College in the national publication, Who's Who Among Students in American Colleges and Universities. Kenneth Richard Foutz and Lydia Jeanette Stamey received the American Legion citizenship awards. Berdena Fiskeaux, first honor student of the high school, received a scholarship to pay one-half the tuition for her freshman year at the college.

Rev. Lyman F. Lance of Washington, D. C., a member of the Board of Trustees, presented the college a plaque honoring the late John Frank Childs, husband of Mrs. Ethel Childs of Central. Mr. Childs was president of the college from 1923-45.

Various gifts were presented to the college by the graduating classes and friends of the school.

Revival at Providence

The Providence Wesleyan Methodist Church in High Point, North Carolina, report a gracious revival with Evangelist Glen Stewart of Six Mile, South Carolina. Praise continues because of the mighty outpouring of the Holy Ghost at that time. Extra seats were needed almost every night to care for the crowds. The altar was filled every service with people praying through and shouting the victory. We have received some new members, and others plan to join the church later. The special singing by the quartet, and a duet number were a great blessing to the services.

We thank God for sending Brother Stewart our way; he was the one we needed at this time. Brother Stewart is a man of prayer; he lives close to God.—*John H. Long, pastor*

Pensacola, Florida

In the May 3 issue of THE WESLEYAN METHODIST, page 13, an account was carried of the efforts to develop a new work at Pensacola, Florida. Rev. John E. Henderson is taking the lead in this endeavor and reports that he has secured the use of the Detroit Boulevard School in Ensley (a part of Pensacola) and a Sunday school was launched the first Sunday in June. Inadvertently the address of Mr. Henderson was omitted in the former report. Anyone knowing of any interested or likely prospects in this area please notify Rev. John E. Henderson, 1020 Massachusetts Avenue, Pensacola, Florida. Let earnest prayer arise for the success of this undertaking.—*Department of Church Extension*

I Was Reading . . .

(from page 3)

- an arresting title "Prisoners of Plenty," an excellent article written by Dr. Ralph Earle in the May 3 issue of *Herald of Holiness.*
- that a Southern Baptist Missionary to Cuba writing after the invasion stated that Baptist work there is continuing uninterrupted. States Mrs. David J. Fite, "People everywhere are eager and hungry for God's Word. There are very few refusals of the Bible and those who have refused are members of the hard-core Communist party."
- this penetrating observation by Dr. W. G. T. Shedd, noted Presbyterian minister of the last century, from his book *Sermons to the Natural Man,* "Knowledge is the union of a fact with a feeling. There may be a stone in the street, but unless I smite it with my foot, or smite it with my eye, I have no knowledge of the stone. So, too, there is an invisible world, outstanding and awfully impressive; but unless I feel its influence, and stand with awe beneath its shadow, it is as though it were not."

● these sentences from the article, "The Blood of the New Testament," in the May 3 issue of *The Alliance Witness*: "Blood is more than a composition of red and white cells, plasma and hemoglobin. It is all these physical things plus that mysterious spiritual element, *life*. Blood is the confluence of two streams, one physical, the other spiritual. . . The spirit is *life*!. . . Without question, the Holy Spirit indwelling the believer is the confluence of two streams of life, the human and the divine."

● the statement of an imminent physicist, Professor R. N. Bracewell of Stanford University, in *This Week*, that it is almost the unanimous conviction of the scientists today that there are vast numbers of habitable worlds in the universe. In the Milky Way galaxy alone there may be ten billion stars of the same type as our sun, many of which suns may be circled by planets.

OBITUARY

Jensen.—James P., was born in Denmark in 1880. In 1891 he and his mother came to America. In 1905 Jim married Ruby Gault. To this union were born eight children: six sons and two daughters. The Jensen family resided in South Dakota until 1938 when they moved to Miltonvale, Kans. Mr. Jensen was preceded in death by his wife, Ruby, in 1947, and a son Albert in 1918. In June of 1958 he married Margaret Ponton. They made their home in Concordia, Kans. until the time of his death, May 27, 1961. He was a member of the Concordia Wesleyan Methodist Church. Survivors include his wife, Margaret; five sons: Clarence of Wessington, S. Dak., Carl of Santa Ana, Calif., Elmer of Woonsocket, S. Dak., Harold of Salina, Kans., Harry of Dallas, Tex.; two daughters: Ruby Buss of Troutdale, Ore., Lillian Blomberg of Burr Oak, Kans.; a stepdaughter, Connie Allen of Concordia; 23 grandchildren and seven great-grand children. Funeral service was conducted from the F. C. Hill Memorial Church in Miltonvale by Rev. Harold B. Hotchkiss, assisted by Rev. D. A. Manker. Burial was in the Miltonvale Cemetery. Harold B. Hotckiss, pastor

CONFERENCES and CAMPS

CHAMPLAIN CONFERENCE and CAMP, 119th session, will convene at 2:30 p.m., Tuesday, June 27, at the West Chazy, N. Y., Campground. The conference president, Rev. Charles A. Dayton, will preside, delivering his conference address at this time. All delegates credentials shall be in the hands of the Conference Secretary before conference convenes. The conference sermon by Rev. Robert Wolcott will be Tuesday evening at 7:30. Official representative will be Dr. Rufus D. Reisdorph; Houghton College representative, Dr. Stephen W. Paine; Missionary representatives: Rev. J. Sedu Mans, Sierra Leone, West Africa, and Rev. Price P. Stark. Marion, Indiana. Evangelists: Dr. Roy S. Nicholson, Central, S.C., Rev. R. W. Schamehorn, Shawville, Que., Rev. H. H. Chapman, West Chazy, N. Y. Song leaders: Rev. and Mrs. L. W. Neff, Owosso, Michigan. Meals and lodging may be had at very reasonable rates. Address all requests for reservations to the Director of Lodgings, Mrs. Maefred Ross, West Chazy, N. Y.—Gerald C. Matson, Secretary

ALABAMA CONFERENCE CAMP will be held on Camp Eden Grounds July 3-9. The workers are Rev. H. Robb French and Rev. L. D. Wilcox; the singer Rev. Frank Dennard. The children's worker is Mrs. J. A. Treese. Rooms and meals are very reasonable. For further information please write Rev. E. L. Shigley Sr., Camp President, Mentone, Ala.—V. O. Agan. President

CANADA CONFERENCE of The Wesleyan Methodist Church of America will convene for its sixty-fourth annual session at Silver Lake Campground, Maberly, Ontario, Tuesday, July 18 at 7:45 p.m. The opening sermon will be delivered by the denominational represenative, Dr. Alton E. Liddick, Executive Secretary of World Missions. Dr. Stephen W. Paine, President of Houghton College, will deliver the Educational Address on Thursday evening. The service on Friday evening will be in the interest of World Missions and will be conducted by the Conference W.M.S. Mrs. Helen Stark will bring the evening message. A Conference Youth Rally will be held on Saturday night and will be conducted by the Youth President. The camp will follow conference activities with Rev. and Mrs. H. Blaine West, Lexington, Kentucky, as special workers. Rev. Irwin L. Brown, General Superintendent of the Standard Church of America, will conduct Bible classes each day of camp. The Crusader Camp for boys and girls will open July 30 and continue through August 5. Room and board will be provided for all campers at very reasonable rates by single meal, day, or season. Complete information is published in the Silver Lake Conference and Camp folder. Write the conference president, Rev. James S. A. Spearman, 76 Everett St., Belleville, Ontario, or the conference secretary, Rev. W. R. Schamehorn, Box 172, Shawville, Quebec, for further information. Camp folders are available upon request.—J. S. A. Spearman, President; W. R. Schamehorn, Secretary

OHIO CONFERENCE of The Wesleyan Methodist Church of America will convene for its 54th annual session at Victory Camp, Galena, Ohio, Monday, July 24, 1961. Communion will be observed at 7:30 p.m. with the conference sermon being preached by Rev. Walter W. Jeffries, pastor of the Athens church. Business sessions will begin at 9 a.m. Tuesday. All delegates credentials are to be mailed in advance of conference to: Rev. George B. Clay, 223 E. College Avenue, Westerville, Ohio. Statistical reports must be mailed by July 15 to: Rev. Don A. Glenn, 843 Johnson Avenue, Miamisburg, Ohio. All persons who have completed the disciplinary requirements for ordination shall appear before the Committee on Itineracy and Elders' Orders on the first day of conference, and all others pursuing the course must appear not later than the third day of conference.

OHIO ANNUAL CAMP MEETING will be held July 28-Aug. 6 with workers as follows: H. Robb French, The Blooms, Robert W. McIntyre. Let Friday preceding conference and camp be set aside as a day of intercession for a spiritual outpouring during the days spent together at Victory Camp. For further information, contact: Rev. Donald C. Fisher, P. O. Box 90, Westerville.—Donald C. Fisher, President; Walter W. Jeffries, Secretary

UNION POINT (GA.) CAMP Meeting will convene July 3 through July 9. Rev. J. P. Trueblood and Rev. Glenn Stewart are the evangelists, and Rev. and Mrs. Eugene Cockrell will be the song evangelists. Mrs. Cockrell will be pianist and children's worker. Meals are served cafeteria style at reasonable rate. Those coming should bring their bed linens (however, the Camp has a limited supply of bed linens that may be rented). For further information, write Rev. J. C. Duke, Route 1, Middleton, Ga.—J. C. Duke Secretary and Treasurer.

LOCKPORT CONFERENCE of The Wesleyan Methodist Church of America will convene for its ninety-ninth annual session at the Houghton Campgrounds, Tuesday, August 8, at 7 p.m. Preceding this opening meeting the Conference Board of Trustees will meet at 10 a.m. and the Committee on Itineracy and Elders Orders at 1:30 p.m. Room reservations should be made with Rev. David Shannon, Fillmore, New York. Standing Rules Nos. 5, 8 and 10 should be recognized by all pastors. The Centennial book, edited by Rev. Mary E. Bennett, will be presented at the Centennial observance on August 10 at 7:30 p.m.

Let Friday, August 4, be observed throughout the Conference as a day of fasting and prayer. —Daniel Heinz, President; Carl Schultz, Secretary

FLORIDA CONFERENCE The 12th annual session of the Florida Conference will convene 9 a.m. Tuesday, June 27, at the Conference Campgrounds at Brooksville, Florida. The Nominating Committee is to meet Monday, June 26, at 3 p.m. The first service will be Monday at 7:30 with the Conference Sermon by Rev. Foster E. Piatt, Conference President. Those desiring further information should write Rev. Foster Piatt, Box 581, Brooksville, Florida—Foster E. Piatt, Pres.; Charles N. Groves, Sect.

General Evangelists' Slate

In the first and third issues of each month, The Wesleyan Methodist will list only active and properly certified General Evangelists and Special Workers of The Wesleyan Methodist Church who regularly supply us with their schedule or a notice of open dates. Unless otherwise specified, it is assumed that all meetings here listed are conducted under Wesleyan Methodist auspices. Dates must reach this office at least two weeks before the issue in which they appear. If your name does not appear in this listing it is because we have not received either your schedule or a recent notice of open dates.

BANKER—Floyd, 2814 So. Nebraska St., Marion, Indiana
Open time after June
BUCK—E. Parker, R.D. 3, Box 38-P, Brooksville, Fla.
CHAPMAN—Howard H., West Chazy, N. Y.
West Chazy Camp, N. Y. ..... July 2-9
CHRISPELL—James, 2340 E. State Rd., Hastings, Mich.
Butler, Ga. (Camp) ..... July 6-16
Open Time—May 24-July 2; July 19-30
Kansas Conference (Camp) ..... Aug. 6-1-3
CLARK—H. F., Trailer City, Albert Lea, Minn.
Open time

DAY—Claire A.. 31 Park Dr., Houghton, N. Y.
Open Dates
DORSEY—John F. and Wife, with accordion, Rt. 5, Chillicothe, Ohio
Bedford, Ind. (Tab.) ..... June 20-July 2
Shoals, Ind. (I.M.C. camp) ..... July 6-16
Louisville, Ky (Camp) ..... Aug. 11-20
FOSSIT—D. W., 924 Parkway Dr., Louisville 17, Ky.
Tennessee Conference Camp ..... July 10-16
Bluefield, W. Va. ..... July 19-30
Ramsey, Ind. (Camp) ..... Aug. 3-13
Cordova, Ala. ..... Aug. 23-Sept. 3
HILL—J. Paul, 1031 Homestead Dr., Salem, Va.
Colfax, N. C. (Camp) ..... June 22-July 2
Marlton, N J (Camp) ..... July 3-9
Wren, Ohio (Camp) ..... July 12-23
Vici, Okla. (Camp) ..... July 27-Aug. 6
JOHNSON—Harry L. and Wife, Gillingham, Wis.
Open Time
KENDALL—Stanley, 1411 Berry Blvd., Louisville, 15, Ky.
Craigville, Ind. (camp) ..... July 4-16
LANDREY—J. L. (Missionary Evangelist) 4311 62nd Street, Sacramento 20, Calif.
Open time after July 12, 1961
LELEAR—Henry W., 3 Washington St., Greenville, Pa.
Chillicothe, Ohio ..... June 27-July 9
Vermontville, N. Y. (Camp) ..... July 13-23
Petersburg, Mich. (Camp) ..... Aug. 3-13
Carthage, Ky. (Camp) ..... Aug. 17-27
MATHERLEE—D. R., 152 Larkin St., Findlay, O.
Grafton, W. Va. (Cecil) ..... June 21-July 2
Fryburg, Pa. (Bible Holiness Camp) ..July 9-23
Clarksburg, Ind. (Light of Life Camp)
July 27-Aug. 6
Bucyrus, Ohio (Peniel Camp) ..... Aug. 9-20
McFARLIN—William and Wife, c/o Rev. Russel Taylor, Dennison, Ill.
Open Time—Aug. 29-Sept. 10
Beavertown, Pa. ..... Sept. 20-Oct. 1
Rebersburg, Pa. ..... Oct. 4-15
Milmont, Pa. ..... Oct. 18-29
McPHERSON—C. R., Damascus, Ohio
Bluefield, W. Va. (Camp) ..... June 20-29
Open Time
Ohio Conference ..... July 27
Milan, Ind. (Camp) ..... Aug. 13-27
MOUTOUX—Wilfred and Wife, Box 203, Bridgeport, Ont., Can.
Forrester's Falls (Standard Camp) .. July 2-9
Lakehead Area (F. M. churches) July 11-Aug. 6
Seyfert, Pa. (H. C. Camp) ..... Aug. 10-20.
PHAUP—W. M., N. Asheboro Br., Box 66, Asheboro, N. C.
Open Time .... June and July
PHIPPS—Neal, Hot Springs, S. Dak.
Brainerd School Campus .... June 27-July 9
ROBERTSON—H. E., Sr., Rt. 1, Franklin, Pa.
Open Dates through the summer
STANLEY—Harry E., G. D., Coshocton, Ohio
Cleveland, Ind. (Camp) ..... July 21-30
STARK—Price P., 3516 S. Boots St., Marion, Ind.
Traveling for Dept. World Missions
June, July, Aug.
Open time .... early fall, 1961
STONEBRAKER—D. M., 73 E. Pike, Indiana, Pa.
Open Time
UHLENDORFF—Lewis F., 4330 River Rd., N.W., Washington 16. D. C.
Montpelier, Ohio (Camp) ..... June 18-27
Conference and Camp ..... July 10-23
Blachley, N. Y. ..... Aug. 8-20
WALLACE—Robert W., Franklin, Pa.
Rochester Conference Camp ..... July 1-9
WARD—William, 1114 Tremont S.W., Massillon, Ohio
Bluefield, W. Va. (Camp) ..... June 20-29
Richland, N. Y. (Camp) ..... Aug. 10-20
WIREMAN—C. L., Intercession City, Fla.

Special Workers

GILES—Ruth, Hillsdale, Pa.
Titusville, Pa. ..... June 19-July 2
New Bethlehem, Pa. ..... July 3-9
Greenville, Pa. ..... July 17-30
Indiana, Pa. ..... July 31-Aug. 6
HOSTETLER—Kenneth and Joyce, 592 Silver St., Marion, Ohio
Open Time
KNAPP—L. Kenneth and Wife, 4523 S. Harmon St., Marion, Ind.
Open Time—June 26-July 19
Clinton, Pa. (Camp) ..... July 20-30
Miltonvale, Kans. (Camp) ..... Aug. 6-13
Lake Ann, Mich. (Camp) ..... Aug. 16-27

Attention Wesleyan Youth and Youth Leaders!
Begin planning now to attend the Church-wide

National Convention

Spend Three Wonderful Days
December 27, 28, 29, 1961

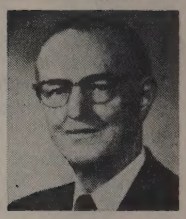
at the

Kentucky Hotel, Louisville, Kentucky

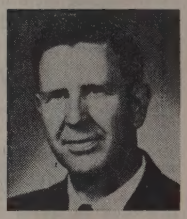
Total Cost of Convention only $19.50

Includes:

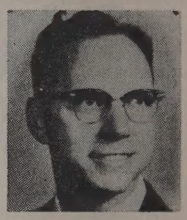
- Two nights in The Kentucky Hotel
- Five "scrumptious" meals
- Convention "Here's How" packet
- Complete Insurance Coverage for entire trip
- Registration
- Free parking
- All hotel tips



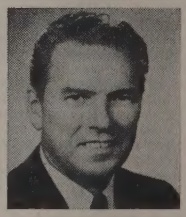
Congressman Walter H. Judd



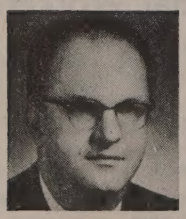
Gen'l Supt. B. H. Phaup



Editor, "Wesleyan Methodist" Geo. E. Failing

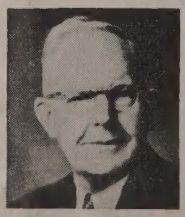


Evangelism Director Leonard Whipple



Robert W. McIntyre Executive Chairman

James J. Harris Convention Chairman



Roy S. Nicholson Honorary Chairman